Pacific School of Religion
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THE MISSIONARY HERALD

MARCH 1933

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Organized 1810; Incorporated 1812, Massachusetts

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Our March Issue

Our cover picture—that of a cross withstanding the stress and strain of a winter storm in the mountains—suggests a Lenten thought for our first editorial.

Dr. Hocking's statement on what it means to be lost has already been widely quoted by those who had the privilege of listening to his lectures at Chicago, January 24–26.

Those who know Dr. Calkin's rare combination of evangelical faith and evangelistic fervor with intellectual vigor and social passion will easily sense the significance of his evaluation of the changes proposed by the Laymen's Inquiry.

The missionaries who contribute to this number are both of them general or evangelistic missionaries and both at work in the North China Mission field, Philip Dutton being at Taiku in Shansi Province and William B. Stelle being at Tunghsien, a suburb of Peiping. The former takes us through an average Sunday on a tour among the struggling churches of his district. The latter on a recent tour finds a rather unique sample of coöperative spirit even in non-Christian circles.

We are indebted to Jesse R. Wilson's generous response to our appeal for a message born of his years of experience among the students in America. His article is really a résumé of an address he made at the recent Foreign Missions Conference.

If anyone is interested in the magazine merger question of the day, he may care to glance through the Editor's "Open Letter" on page 90.

Next month we hope to let you feel that after all there is much good left in Japan. Our general theme for that number will be "The Church and International Life."

Entered as second-class mail matter at the Post Office, Boston, Mass.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America in Continuous Circulation

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805, which absorbed *The Massachusetts Missionary Magazine* established June, 1803

One Dollar a Year. *No club rates.* *Ten Cents a Copy.*

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXIX **MARCH, 1933** **No. 3**

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Editor, ENOCH FRYE BELL

Assistant Editor, GRACE H. KNAPP

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Publishing Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

The Anchored Cross

A Lenten Thought on Missionary Message and Motivation

OUR cover shows a cross exposed to the icy gales of a winter in the Austrian Alps. Note especially that the cross withstands the storm because it is anchored to the eternal rock.

The picture is symbolic, like the Cross itself. The cause of Christ, the Savior, was born in one of the coldest and hardest periods of the world's history, and it has had its winters to face ever since. It has had some terrible battles with the elements—BUT it has always stood fast, and will continue doing so because it is anchored in the very heart of the Eternal.

THE ANCHORED CROSS

This missionary work of the Church—it too knows its winters. What blasts of cold, cold criticism have assailed it of late! Terrible in their effect at times. And even now all too many readers of those newspaper releases of the Laymen's Inquiry think the cause is dead and done. Yet it will continue. It will endure until Spring bursts forth in every heart and home and hamlet the world over, until every social relationship is one of justice and love, and until all national and international life is permeated with the spirit of coöperation and sacrifice. It cannot fail to do so, because it lies deep in the purposes of God.

Some of you fear the effect of the "new philosophy of missions" upon our missionary message and motivation. And in circles less liberal than ours it is felt that the Cross has been taken out of missions by the Laymen's Inquiry. We do not share either of these views, though frankly we do miss some of the old terminology. We like the Jerusalem Council's statement better—especially where it refers to Jesus Christ as revealing through His death, as through His life and resurrection, the "Father, the Supreme Reality, as almighty Love, *reconciling the world to Himself by the Cross* (italics ours), suffering with men in their struggle against sin and evil, bearing with them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life."

But we believe that the program suggested in *Re-Thinking Missions* is charged with the liberating, constructive spirit of the Cross, and it challenges in us the utmost sacrifice when it calls us "to seek with people of other lands a true knowledge and love of God expressing in life and word what we have learned through Jesus Christ and endeavoring to give effect to His spirit in the life of the world?"

No, the missionary enterprise is finding an ever-deepening spiritual significance and moral power in the sacrifice of Jesus on Calvary. More and more are we realizing that seeking and saving the "lost" must be a vital element in our motivation. The Cross stands more than ever in our message as a unique expression of God's redeeming grace and of the sacrificial way of life to all mankind, and it will continue so to stand until everywhere man is as free from sin and as full of love as Jesus was and is.

Dr. Hocking's Statement on the Lost Soul

Through the courtesy of President Palmer of Chicago Theological Seminary, and of the REGISTER* *of that institution, we are permitted to print the concluding remarks of the Alden-Tuthill Lecturer which were made in the Hyde Park Baptist Church, Thursday evening, January 26, and at the Laymen's Inquiry Meeting, Hotel La Salle, Saturday afternoon, January 28. These were given in answer to the question: What in verifiable terms do you mean by a "lost soul"?*

OUR life is a process of conversation between ourselves and the whole of the world in which we live. It is possible for human beings to talk to one another with their lips and to be remote from one another in their hearts. Falsehood and selfishness create chasms between man and man, and the professions of friendship have always to be tested by the inner facts of sincerity and love.

These principles of human intercourse are also valid for this continuous conversation between the individual and his world. A man may be at odds with his world and he may be in harmony with his world; but there is everything in human experience to give us, as we look at the facts of nature and at the facts of history, a sense of loneliness in the presence of the great unknown. There it is in its immensity, operating according to natural laws, opaque, silent, inscrutable, frequently cruel, and apparently uninterested in the lot of us poor human beings.

Then, too, in this group which we call humanity, there is something massive, something immense, something in the preoccupation of individuals and of social wholes, which makes the individual person feel that he is alone and uncared for, and that his only possible policy is one of struggling with might and main to gain for himself, by snatching from the whole what he can.

Now in so far as a person maintains this picture of the universe, he is a lost soul; he cannot look at the world with confidence. He cannot see beyond that horizon which closes his life in nothingness and means the ultimate wiping out of the race. He cannot see any meaning in his life beyond what he can enforce by dint of his own self-assertion. In so far as we feel in ourselves this absence of confidence, this absence of certainty, this fear of calamity and of death, this servitude to chance, this rebellion, this poor guess-work of questions thrown into the void and receiving no answers, we are lost.

The only thing which could come to us to make it possible for us to deal in full honor and trust with the world and with each other, is some assurance *that these appearances are not true;* some assurance that out of the silence there is a voice which speaks, and in the callous machinery of the cosmos there is a heart which cares, and a purpose which plans. *Whatever brings this assurance comes as a saviour.* The saviour, to you, is that event, that person, that word, in which you can say, "The universe speaks to me; God speaks to me."

I believe that Christianity has given the name of Christ to what we might call the voice of God to man; and I like to think of the word Christ as meaning what I might call *the human face of God.* The veil of reality has been broken, as though some being had come toward us out of the darkness; and we can say to the universe, not "*It* is there, " but "*Thou* art there, and Thou carest for me."

It is this message which Christianity, I think, brings to men, and brings with an assurance and definiteness which we find in no other religion.

The REGISTER comes out February 27. It contains Dr. Hocking's concluding remarks on the "Lost Soul"; also a graphic article by Ezra Young on mission work in Turkey and several articles on the Church and Revolution by Drs. Palmer, Holt and others. It sells for ten cents per copy.

Some Thoughts on the Laymen's Report

By RAYMOND CALKINS

IT would be a great pity if those most interested in the great work of foreign missions should allow their disagreement with certain portions of the important volume issued by the Laymen's Foreign Missions Inquiry to blind them to its vast importance in restating the program of missions in terms of the best thinking of our present day, and in the light of the most pressing needs of our modern world.

There are those, for example, who find themselves unsatisfied with the theology of the Report. It does not seem to them to go deep enough. It does not sufficiently emphasize what, from the beginnings, have been some of the permanent elements of the Christian experience: the Incarnation, the Cross and its redemptive meaning for all mankind; the Spirit in its eternal witness of the Love of God in the human soul. Many would want a deeper exploration of these historic Christian ideas as an adequate spiritual basis for the great enterprise of carrying the Gospel to every creature.

Again, others miss a sufficient emphasis on the value of the institution of the Christian church, its cultus, its Sacraments. Christianity has done its best work in the world, not as a disembodied spirit, but a spirit incarnate in a visible church. That church must have its outlines, its form, its organization. If often these are the sources of its weakness, always they have been indispensable to its strength. Too little account of this, in the minds of some, has been given in these pages.

The framers of this Report would be the first to acknowledge these possible deficiencies. They would not themselves be able to agree with all parts of it. Their collaboration involved a distribution of responsibility, and each contributor stated his own mind, which might not represent altogether the minds of others.

Commendable Changes Involved

When, however, we come to the question of what changes in the modern missionary outlook and method are necessary, if behind the cause of missions is to be put the best loyalty and the full devotion of this present generation, here we find that the Commission is in full agreement. And here it is devoutly to be wished that there may also be the whole-hearted agreement of the members of our churches:

1. A closer integration of the mission boards of administration here at home is needed in order to prevent unnecessary diffusion and duplication of effort on the field. The Commission is agreed that the missionaries are unable to accomplish the necessary degree of unification as things now are. Whether the full proposal of a council to take over the administrative responsibility of all of the boards is practicable at the present time or not, the pressure of church opinion at this point should be so strong that further advance in the interlocking of the administrative boards should be made.

2. The policy must be adopted of commissioning only the best persons, physically, intellectually, and spiritually, to represent Christianity in the Orient today. The Christian cause suffers in the wide-awake Far East if men and women of small caliber are its representatives. If the best cannot be found, then the force should be reduced. Far better to have fewer missionaries of the highest type than some who are inferior. No lover of missions but must agree with this finding. Therefore the demand of the churches henceforth will not be for numbers of missionaries, but for their quality.

3. Missionaries should be trained before they go, in the history, the culture, the ethical background, and in the religions of the people to whom they go. The purpose of this is to reduce the "foreign-ness" of the missionary and to enable him from the start to have sympathy, appreciation, coöperativeness in his attitude towards his non-Christian brethren, and thus become the ally of all religious forces, of whatever name, against the secularism, materialism, and irreligion of our modern world. Only such an attitude will commend the missionary to those to whom

he goes, and secure the support at home of a present generation which will continue to be lukewarm toward any mission which disparages or minimizes the cultural and religious values of other civilizations.

4. It should not be the primary purpose of the missionary to teach doctrinal Christianity or to present to the Easterner the theology of our Western world. The Eastern mind may not apprehend the Christian truth as it has been formulated in the West. If then, an Oriental is taught that to be Christian is to understand Christianity in the terms in which we have understood it, there lies the danger that the best intellect of the East may repudiate it, and that the unthinking may accept it without real knowledge of its meaning. The East must be left to formulate its own theology. It was a great saying of Charles Cuthbert Hall that the world will never know what Christianity is until the Eastern mind gets hold of it. The business of the missionary is to plant in the soil the essential spirit of Christianity, and leave the living seed to express itself in its own forms.

5. As a corollary to the above, it is not the first business of the missionary to see how many people he can baptize; how many converts he can make; how soon he can form a church and fill it with new church members. Above all, he is not to use his special task as teacher, or doctor, or agriculturalist as a means to conversion. He is to be the best teacher, doctor, or expert that he can be, and commend Christianity to the people by the quality of the work which he does, by the kind of person that he is. Christianity is to be propagated, not only by preaching, but even more by living; not only by word of mouth, but better by the living word of one's character and example. In a word, the missionary is to be what the Master described him to be: the salt of the earth, the seed in the soil, the leaven in the lump.

6. Only so fast as a community of people is thus formed, permeated with the Christian principle and animated by the Christian idea will churches be formed. Such churches will be indigenous to the soil and actually express an already existing Christian life and character. Thus they will have a living influence and self-propagating power. They will have native pastors, will express the Christian idea in their own terms, have organizations which are of their own making, and financially support themselves.

Such ideas are not new to the officers of our American Board. They are in actual operation in the work of the great majority of our missionaries themselves. Taken together, however, they do present an outlook and method different from the idea of missions in our churches during the past generation. To this new attitude it is necessary that church intelligence and church devotion shall swing. Only so can we confidently count on the intelligent approval, the personal devotion, and the financial support of the rising generation. Only so can the diminishing income of the Board be halted, the best graduates of our colleges attracted by this splendid spiritual adventure, and the work of missions be liberated into new influence and living power for the re-creating of human society.

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Several readers of this magazine have suggested their interest in a combination offer of all *Re-Thinking Missions* material as it relates to the work of the American Board. Therefore we offer the following combination post-paid:—

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THE WEEK-OF-EVANGELISM BAND JUST BEFORE STARTING OUT FOR THE DAY IN FEBRUARY, 1932. MR. DUTTON IS THIRD FROM THE LEFT

A Touring Missionary's Sunday

BY PHILIP DREW DUTTON

Morning

IT'S Sunday morning in a county seat of Central Shansi, twenty miles from Taiku; but no sound of sweet-toned church bells wakes the late sleeper. On the main street it is "business as usual" to the mass of the merchant population. To them this is simply the Twelfth Day of the Eleventh Moon; and seldom does anyone have occasion to inquire the day of the week. But the Christians remember that this is "Worship Day," and that the Communion is to be observed at the little West Suburb chapel.

The missionary rouses himself from deep sleep and stretches his weary legs. The previous evening he arrived in town, after pedaling what the British aptly term a "push-bike" through twenty miles of sand and powdery dust, against a head wind. Sleep seems sweet, the bed alluringly warm, especially when the sight of his breath reminds him that the room itself is little warmer than the near-zero weather outside. "No help for it," he tells himself in Chinese, springing out of bed and hastily donning layer after layer of woolen garments, before grabbing the poker and attempting to revive a spark of life in the mud-sealed stove at the foot of the brick bed.

The rattle of the door chain, as it is released from the hook, informs everyone in the chapel court that the missionary is at last stirring. The cook promptly appears with a basin of water. Will he never remember that the foreigner does not wash in *scalding* water? The request for a dash of cold water may jog his memory.

Dressed and washed, the missionary sips away for a time at boiling water—as he failed to bring along a tin of soluble coffee and all the "trimmings." The fire is drawing better now, and the Arctic temperature has been slightly mitigated. Now for a little time with the Bible, and a bit of further preparation for the day's work!

Forenoon

At 9:30 the local pastor calls, "Come! Eat!" Bowls of thin millet gruel—yellow, bird-seed porridge, if you please—coax the appetite, once one has acquired the taste. And heavily oiled wheat cakes, just off the hot griddle, give substance to the meal. No nationally advertised breakfast foods in fancy packages, to be sure—just nourishing food!

By eleven o'clock the worshippers begin drifting in. The first to arrive is Deacon Chao, an old-style physician. Accompanied by sons and grandsons, all stalwart Christians, he has walked the two miles to church. His seventy-odd years seem to sit lightly upon him, if one forgets the deafness and notes only the quick step and cheery smile. There's a genuine Christian for you! And here comes Mr. Ho. No need to look! He is still out by the street door, but he bellows his greetings as if all were suddenly stricken with deafness. A course exterior, but it shelters a good heart! And here is Mr. Wang—many times deacon—now vice-president of the Chamber of Commerce and one of the leading business men of the city. Wife and children accompany him.

They are coming faster now, many dropping in to chat with the missionary. One has found a bride for his eldest son, has already set the wedding day, and invites the missionary to perform the ceremony. Another brings a letter to be delivered to his daughter, a Middle School student at Taiku. The deacon of a neighboring church seeks advice on a perplexing problem. But most wish only to greet their American friend, and to sit and chat a while.

Noon

The bulletin board fails to announce the hour of service. And if it did, it would make little difference; for no two watches agree anyway! But when the sun nears the meridian, and most of those who are expected have arrived, it occurs to someone to ring a hand-bell. From the reception rooms on either side of the court all hasten to the chapel, at the far end of the court, crowding backless benches to full capacity. Mr. Li, the white-haired pastor, mounts the platform. He declares the meeting "opened," and announces a hymn. The singing leaves something to be desired in the way of harmony, but the spirit is all to the good. And so the service proceeds, with Pastor Li presiding, much after the fashion of Protestants the world over.

But reverent quiet and expectant silence are not outstanding features of the service. Late comers simply *must* exchange greetings with friends. The old women largely fail to comprehend what is taking place. Soon wearying of the effort to listen, they begin chatting, until someone suppresses them. A crying baby is nursed into silence. The little girls whisper by fits and starts. And this four-year-old boy running back and forth, from mother to grandfather, is supposed to be very cute. He is so precious that in all the days of his short life he has never once been disciplined. Western nerves become frayed. The foreigner in the pulpit almost forgets whether he was at "thirdly" or "fifthly." But the Chinese seem fairly oblivious of the distractions. Are they not worshipping? And should the true worshipper be parted from his God by a few disturbing sounds?

Just before the close of the service, Mr. Li calls up those who are to take the probationer's covenant, explaining the covenant point by point, that the promises may be fully understood. He then adds a word of blessing. Others come forward for baptism, the missionary officiating. It is a great day for Liu, the itinerant cloth merchant. He and his wife, his second son, and the eldest son's wife, are baptized together. And no less earnest are Widow Bien and her only son. May their joy in the Christian life increase with the passing years!

The outsiders withdraw after the service, talking volubly as they go. But the Christians linger on, waiting for the Communion. What a welcome relief this quiet is, after the hubbub of the first service! And how much nearer one comes to God in this hushed expectancy, as the bread and wine are passed, while heads are bowed in thought and prayer. This opportunity comes but twice a year, and is therefore doubly prized.

Afternoon

The service over, Liu, the cloth merchant, insists on inviting the missionary for dinner. "Just simple home food," he urges. But when the meal is finally served, sometime after three o'clock, the missionary finds his fears confirmed. Meat dumplings, well seasoned with garlic, are the main dish. Nourishing? Yes, but for the rest of the day one is acutely conscious of having dined all too well. Still, friendship is to be prized, even at the cost of gastronomic discomfort. This is a historic day for Liu, and heavy meat dumplings satisfy his sense of the fitness of things.

Village Evangelism in Shansi

Listening to Street Preaching in a Shansi Village

Above: A typical country church which takes in all comers; in the front row is the postmaster, one of the leading merchants, and a middle-school student.

Right: A country road in Shansi AND a Peking cart! We prefer the bicycle, thank you.

Evening

A short walk out into the bare, brown fields, beyond the edge of the suburb, quiets one's spirits, bringing rest and refreshment—and also helps to settle the dumplings! The early winter evening is already closing down upon a glowing sunset; but there still remains time for the briefest of calls in two homes. Friendships need a bit of encouragement now and then.

By seven o'clock the "brethren" gather at the chapel again—not in full force, but only those living nearby. After dark the streets are nearly deserted, and one ventures out only for short distances. The missionary is leaving in the morning. He must therefore lead a brief devotional service before they part. It is most informal, but hearts grow warm in the fellowship of song and prayer. It is good to be a Christian, even though one understands only in part what it really means.

"Come and eat!" urges the evangelist, when the light of the last lantern has disappeared down the street.

"I can't eat," insists the missionary. "I am full of dumplings!"

"Oh, well, come and drink a little millet gruel anyway," is the reply.

And so one eats again, chats a bit, and is off to bed. Tucked snugly under the blankets, and dropping off to sleep, one is conscious of being thoroughly warm for the first time since crawling out of the same covers at daybreak.

A Coöperative Temple

By WILLIAM BERGEN STELLE

A VAST plain of farms extending for miles and miles! No hills, no hollows! But a sudden, picturesque jutting of rock. And, seemingly growing out of the rock, a—Moorish castle, is it, shrub-encircled and ivy-wreathed? It looks like one!

It is a temple built some years ago by the seventy families of the nearest village to house the necessary paraphernalia for weddings, birthday feasts, and funerals, provided by a cooperative association for loaning purposes.

The plan has worked admirably. Each family when it plans a feast writes names and date of feast on the register and the signature is respected as a definite transaction. The family assumes the responsibility of returning the portable mat sheds, tables and chairs intact, and of leaving the temple in a clean and orderly condition. No temple keeper is necesssary.

Some time ago came sudden disaster. The furnishings disappeared. The head of a family strongly suspected fell ill and died. And almost immediately the remaining adults in that family of three generations died. Relatives quickly took away the three children, but they also died. For three years the temple was desolate and the village fearful of further punishment by its guardian spirit. And birthday celebrations and marriages were deferred for lack of the necessary furnishings.

Then the coöperative enterprise of the citizens was reorganized. The temple was renovated and another set of articles needed for social entertainment was provided. Again weddings, birthday gatherings, funeral processions, with their bands of music, enlivened the streets.

Year after year those furnishings are joyously used and carefully replaced. The temple is clean and sightly. The village is proud of its unique achievement. Its families have a reputation for honesty throughout the whole region.

And the coöperative spirit rewarded in that single undertaking prompts other joint village improvements.

Let Us Challenge the Student

By JESSE R. WILSON

The General Secretary of the Student Volunteer Movement challenges us to challenge the student, the hope of the missionary movement

THERE is marked tendency for all who are responsible for the ongoing of the missionary movement to neglect missionary education and recruitment among students at times when relatively few new missionaries are needed, without any regard whatsoever to possible future needs.

This is specially so now, because mission boards and other agencies have had to direct their energies and funds toward the meeting of emergency situations. Nevertheless, there is a very great need even in times like these for missionary education among students for three reasons:

1. Students now are more open, responsive, and idealistic with regard to missions and international affairs and unselfish service in general than they have been at any time since the years immediately following the War.

2. If a significant number of students should now be challenged by a vital, forward-looking missionary message and program, they would help greatly to redeem the present situation through the contribution they can make to the churches in terms of missionary interest, knowledge, and passion; and they will be able to help even more in the years ahead.

3. If students of this generation are not interested and won to the missionary cause, a hiatus between the older and the younger leadership of the church even more serious than that which now exists will result.

The kind of challenge necessary to win students today to an interest in and support of missions should be:

1. A Challenge that Presents a Genuine Need. Students today are not interested in promoting any cause for the cause's sake alone. If there are deep and poignant needs in the life of the world which they can help meet, many of them will be ready to give their best.

2. A Challenge That Has in It a Measure of Urgency. If the impression is given that the needs of the world can be met in another generation just as well as in this generation, and if missions are presented in these terms, it is only natural that students should be drawn instead into those tasks which call for unselfish action *now*.

3. A Challenge Based on a Conviction That in Christ There Are Resources for the Meeting of the World's Need. This is the basic conviction of missions, and it is a mistake to feel that students will shy at this, but *will* respond to some merely human scheme of international friendship or world reconstruction. Our conviction, if it is genuine, that Christ is the answer to the world's deepest needs will lead the finest and best of students to offer themselves for missionary service abroad and for support of the cause here at home.

4. A Challenge That Offers Opportunities for Making Available to People Everywhere Christian Resources in Terms of Real Life Values. The fostering of forms and ceremonies and the crying of shibboleths presents no challenge to the best of our young people today. They want really to serve—to minister to the hearts, and minds, and bodies of individual men and women, and to make a genuine contribution to the corporate life of the world.

5. A Challenge That Offers Some Assurance of a Co-operative, Progressive, and Continuing, Even Though Ever-Changing, Missionary Movement. Students, with the spirit of adventure natural to youth, are willing to take a chance; they do not necessarily want to see the end from the beginning; but they are worldly-wise enough, or simply sensible enough, to be a bit hesitant about giving themselves to a cause which is static, if not moribund, and offers no opportunity for a long-time investment, with the promise of progress and growth.

First and Last an Evangelist

YET Miss Minnie Clarke of the East Africa Mission was at the same time a born teacher and left a strong impress on four schools, three in Rhodesia and one in Natal; some of the best men and women of the Mission today were taught and trained by her, and in one school her influence was shown by a steady stream of boys and girls entering the church. Eager youngsters used to follow her about school grounds, asking the meaning of new words or seeking light on some troubling question. Hundreds of her old pupils write a beautiful flowing hand now that was formed on Miss Clarke's own handwriting, which was one expression of her artistic skill and taste.

Her approach to the missionary task was through personal evangelism, however. The most adverse circumstances could not keep her from reaching out to individuals with the message of Christian love. Her greatest joys in life were these personal contacts and prayer, and the last ten years of her life were spent where her heart was—among the untouched people of Portuguese East Africa, winning their confidence, telling them of Jesus Christ, the Savior of the world.

A Bright Young Girl of Twenty-two

was Minnie Clarke when Dr. and Mrs. William L. Thompson first met her in December, 1899, at Inanda; wide awake to the beauty and joy of life, wholesome, winsome, endowed with a sweet disposition and with tact of a high order. Her parents were English missionaries to Africa under the auspices of the Society of Friends, so their three daughters, Bertha, Evelyn and Minnie, were born in Natal, attended the Ackworth School there, then were sent to England for eight years of study in superior boarding schools. Returning to Africa eager for missionary service, Evelyn and Minnie taught in Inanda Seminary under Mrs. Mary Edwards.

More than four years later Miss H. J. Gilson, who had yielded to the request of the Government to open under mission management a school for the children of white settlers in the Melsetter District, needed assistance so urgently that Minnie Clarke left Inanda and her sister in the middle of a term. For four years she taught at Melsetter, part of the time in full charge, and besides this teaching, in very difficult conditions, she was active in evangelistic work at the Native Police Camp on Sundays; men were then converted who have since had part in all that has been done in the development of the Christian community.

For Her No Abiding City Here

After these eight years of teaching without a furlough or real vacation, Minnie Clarke was naturally worn and tired, yet, the Melsetter school having passed from mission to Government management, she was glad to return to that work for Africans that was nearest her heart, and from which only Miss Gilson's urgent need had withdrawn her for a time.

She was given permanent appointment by the American Board in 1907 and the following year joined the staff of the school at Mount Silinda, now called the Mount Silinda Institute, and taught there for nine years.

Then the station at Chikore was left vacant and she went there alone to take charge of the general work and the school, which she organized and graded until it was considered to be one of the very best of the colony.

Mr. and Mrs. Columbus Fuller returned to Chikore from furlough and she gave up educational work in Rhodesia in order that she might have a share in bringing the Gospel to the people of neglected Portuguese East Africa who had won her sympathy and interest years before. In preparation for effective service there she had spent her furloughs in Portugal, living right in the home of humble folk, in order to learn to speak the language readily and become familiar with the customs and thoughts of the Portuguese.

For the next five years she worked at Gogoi. When the new station at Machemeje was opened she went there, where she was again associated with the Fullers.

Two years only, then Mount Silinda again,

where Mr. S. J. Curtis was now principal and appreciated her keen mind, her ability to quickly grasp the underlying and basic facts in difficult situations, her charming conversation.

Yet not for long, for she was suffering from a mortal illness, though she seldom spoke of it even to her best friends. Her sisters had a home in Durban, Evelyn having resigned from the Mission in 1925, and in Durban the end came on the fourteenth of January, 1933.

A Courageous, Generous, Devoted Spirit

No one knows how many promising boys and young men were helped by her to secure higher education. Her aid was given in a very quiet way so that even her associates seldom knew of it. She helped save a pair of twins who would have been put to death by their superstition-ridden parents, and for fourteen years lavished a mother's love and care upon the girl twin. The burdens of her pupils were hers also. She almost gave her life nursing them during an epidemic of typhoid fever when she was but a young girl.

At Machemeje she was left alone for a year, but was eager to take the risks and bear the trials involved in living in a grass and stick hut near the jungle far from the aid and companionship of civilized people. A great leopard once attacked her dog on the very veranda of her hut. The night following four hippopotami disported themselves in her kitchen garden. Even wild elephants came near. On one of her visits to a village she found the path too steep even for a donkey. "It was only fit for natives, baboons, and missionaries," she wrote. So she sent back her donkey and walked the remaining thirty miles.

From whence came her courage, her generosity, her sacrificial devotion to duty, to the people? One sentence answers this. "She was much in prayer: while others slept she read her Bible and communed with her Heavenly Father."

PRAYER CALENDAR FOR MAY, 1933

Madura Mission

1	M	Rev. and Mrs. Emmons E. White, 1917 Miss Bertha K. Smith, 1917	15	M	Miss Gertrude E. Chandler, 1908 Miss Kathleen F. Tremenheere, 1912
2	Tu	Rev. and Mrs. Max H. Harrison, 1918, 1912	16	Tu	Dr. Isabella M. Roberts, 1926 Dr. Hilda Smith, 1932 Miss A. Lucile Lee, 1930
3	W	Rev. and Mrs. A. A. Martin, 1915, 1916	17	W	Dr. and Mrs. Edward W. Wilder, 1921
4	Th	Rev. and Mrs. Edward G. Nichols, 1931	18	Th	Dr. and Mrs. Horace S. Thomas, 1929 Miss Betty I. Taylor, 1931
5	Fr	Rev. and Mrs. C. W. Phelps, 1921, 1920 Dr. Anna M. Otto, 1927	19	Fr	Rev. and Mrs. W. W. Wallace, 1897
6	Sa	Miss Edith M. Coon, 1916 Rev. and Mrs. Bryan S. Stoffer, 1923	20	Sa	Mr. and Mrs. James H. Lawson, 1911
7	**S**	Rev. and Mrs. Edward L. Nolting, 1916	**21**	**S**	Rev. and Mrs. C. S. Vaughan, 1893, 1895
8	M	Mr. and Mrs. Edgar M. Flint, 1912	22	M	Rev. and Mrs. C. E. Wolsted, 1922
9	Tu	Rev. and Mrs. James M. Hess, 1915	23	Tu	Mr. and Mrs. Lloyd L. Lorbeer, 1915
10	W	Mr. and Mrs. Edson C. Lockwood, 1927, 1923	24	W	Rev. and Mrs. James H. Dickson, 1900
11	Th	Rev. and Mrs. Albert J. Saunders, 1913	25	Th	Rev. and Mrs. C. W. Miller, 1913, 1905
12	Fr	Mr. and Mrs. L. Curtis Guise, 1912	26	Fr	Rev. and Mrs. John J. Banninga, 1901
13	Sa	Miss Katie B. Wilcox, 1915 Miss Katharine Hardeman, 1931	27	Sa	Rev. and Mrs. R. A. Dudley, 1919 Miss Pauline Jeffery, 1917, 1932
14	**S**	Miss Genevieve T. Wallace, 1930 Miss Abbe J. Wallace, 1930			

Ceylon Mission

28	**S**	Dr. Isabella H. Curr, 1896 Dr. and Mrs. William J. Jameson, 1922	30	Tu	Miss Lulu G. Bookwalter, 1911 Miss Lucy K. Clark, 1915 Miss Winifred S. Morton, 1928
29	M	Mr. and Mrs. A. A. Ward, 1910	31	W	Rev. and Mrs. John Bicknell, 1902 Mr. Albert L. Sitlinger, 1931 Mr. H. Porter French, 1932

Apportionment Receipts for the Year 1932

By CHARLES C. MERRILL

	1932	*1931*	*Gain*	*Loss*
American Board	$799,649	$973,263		$173,614
Home Boards				
Am. Miss. Assn.	$137,239	$169,029		$31,790
Extension Boards	272,633	330,811		58,178
Ministerial Bds.	178,545*	213,451**		34,906
Education Soc.	111,868	135,620		23,752
Federal Council	4,467	5,276		809
State Conferences and Home Missionary Societies	704,752 514,255	854,187 603,411		149,435 89,156
Total	***$2,018,656	$2,430,861		$412,205
Loss				$412,205

* Includes $102,334 reported by Department of Apportionment Receipts and $15,180 reported by five states for 1932 used by their own Boards of Ministerial Relief, and $61,031 Christmas Fund contributions.

** Includes $123,678 reported by Department of Apportionment Receipts, and $16,260 reported by five states for 1931 used by their own Boards of Ministerial Relief, and $73,513 Christmas Fund contributions.

*** Includes $61,561 received on the Dollar Plan, divided as follows: American Board, $22,799; Home Boards, $21,243; States, $17,519.

COMMENT

This sheet takes the place of the one given at the mid-winter meeting at Evanston, being based on later and more complete figures.

Figures for the unbudgeted apportionment are not included except the Christmas Fund contributions for Ministerial Relief. All the above figures must be considered provisional pending what finally appears in the Year Book.

The percentage of total loss for the year 1932 is 16.96 per cent, virtually 17 per cent. Without the Dollar Plan receipts, the percentage would have been 19.57 per cent.

The losses sustained by the three parts of the work in percentages were as follows: American Board, 17.83 per cent; Home Boards, 17.49 per cent; States, 14.77 per cent.

The total receipts were divided as follows: American Boards, 39.61 per cent; Home Boards, 34.91 per cent; States, 25.48 per cent.

Our percentage of total loss, virtually 17 per cent, may be compared with the Northern Baptist percentage of 22.2 per cent; (from May 1, 1932, to January 1, 1933) and with the Northern Methodists 20.1 per cent (from June 1, 1932, to January 31, 1933).

This loss of virtually 17 per cent comes after a loss of 16 per cent a year ago. In money this means that in two years we have gone behind in receipts from living donors virtually $812,000 ($811,928) or 28.3 per cent. Here is where *money* means *life* in an unprecedented way. These organizations have their reason for being, in order to fulfill Jesus' saying, "I am come that they may have life, and may have it abundantly."

By extraordinary effort, using special envelopes and collection boxes in our homes as well as supplementing what we usually do in our churches, we can hold our ground in 1933 and prevent another disastrous loss. As suggested at Evanston, let us adopt the motto used by another national organization: "The line shall not break where I stand."

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Immortalized in the Lives of His Chinese Friends

From overseas comes a picture of poignant, dramatic, triumphant beauty, yet withal fittingly portraying a thoroughly consecrated life. It tells the story of the funeral service of Dr. Willoughby A. Hemingway, for 30 years medical missionary of the Board, who died in Taiku, North China, on November 8.

* * *

Chinese nurses, servants and doctors from the hospital sobbed quietly about the still form of their "chief"—Dr. Will. A Chinese doctor, now a sturdy man of influence, who, from his own boyhood, had known and loved the American physician, wept bitterly. Shopkeepers received the sad news with tears. Officers and civilians alike heard with a sense of unreality. At the gate of the hospital a beggar wailed. One refrain dominated all else: "The doctor was kind to them." Up to the last moment of consciousness, Dr. Hemingway tried to give advice about his patients. "He never thought of himself, but always of others," said an associate.

Sad indeed to the Chinese was the thought that Dr. Hemingway had no sons to walk before the coffin carrying the festooned ropes, as the procession of over a thousand sincere mourners wound its slow way through the South Gate of the city. Young men and women, Chinese student nurses, dressed in white, led the way—the doctor's Chinese sons and daughters.

No honor too great for this brother "*our* Dr. Hemingway," said the Chinese, and so the planning and carrying out of the funeral was done by them. Thus it was that the beautiful black lacquered coffin, upon which Chang the Painter had worked for two long nights, was borne *into the city*, an unprecedented event, except perhaps in the case of some great one. "This may not have happened in 2,000 years," said Rev. Paul L. Corbin, with deep emotion. Upon the coffin Chang the Painter had spread the delicate sprays of triumphant pink almond, bamboo, and pine boughs with golden cones—the "Three Friends" which dare the frosts of winter before spring comes, like the courageous heart of "Han Tai Fu."

Along the streets, the crowds, usually noisy, walked orderly and quietly. A division of 100 of General Yang's soldiers with their band led the way. The sweet, haunting notes of Chinese flutes came faintly back to the throng. Many, many silken banners of tribute floated in the November air.

So the humble disciple of the Great Physician was borne to his resting place by the side of his small son, Stephen.

"It is not death to die,
To leave this weary road,
And midst the brotherhood on High
To be at home with God,"

sang the Chinese nurses. Thus they tell of the passing of "everybody's friend" of which an associate wrote:

"There was no 'sting' in this death. It was a triumphant home-going. He had run the course. He had kept the faith so beautifully. 'A soul so sweet can never die, but lives and loves and works through all eternity.' "

Dr. Willoughby Anson Hemingway—immortalized in the hearts and lives of his Chinese friends—sleeping on the Shansi Plain he loved—at home with God.

Another Beloved Doctor

From the Shaowu Community and churches of the North Fukien Synod of the Church of Christ in China comes a request for the return of Dr. Edward L. Bliss. For 40 years he has worked in Shaowu. He is now on furlough in America. "We, the people amongst and for whom he has been working all these years," runs the appeal, "have found him of a kind and hum-

ble disposition, and swift and industrious in his work. Out of a heart trained to reverence both God and mankind he has held personality sacred. Christians and non-Christians alike have benefited and been blessed by such a long ministry of healing. It has mattered not to Dr. Bliss whether his patients have been rich or poor, and if he has been at all prejudiced it has been in favor of the poorly clad. The love of God hath dwelt richly in his soul so that these forty years of joyful service have passed away as one day. . . ." Then, in the closing paragraph comes the further tribute: "Furthermore, he is now like one of our own people, and his return will continue the fellowship and service that brings joy to us all."

Water in Parched Places

When a farmer offered to lend Mr. Chu a peanut sifter before he asked for it, the team of American and Chinese Christians from the mission at Lintsing rejoiced. Such a thing had never happened before in that village, and it was, in an humble way, the outward symbol of an inward change. Miss Alice E. Murphy and others from Lintsing had been living for a time in an isolated village, teaching the simple fundamental Christian message, elementary hygiene, and the advantages of coöperative buying and selling for the farmers. Few Christians were in the village. The workers saw many bound feet, and not a few pigtails—virgin territory indeed. The Chinese, with their aptitude for beauty of expression, call this type of work "opening the desert."

If Your Hearing Is Good . . .

"Anyone who has had his ear to the ground these days must have heard the sound of busy preparation for a campaign for the Dormitory Building Fund of the Peiping Union Bible Training School for Women," ran the lead of a story in the *Peiping Chronicle*, China. In speaking of this building, one of the students said: "We do not ask for anything grand or luxurious; we only want a place where we can study and sleep without fear of the building falling in on us, and live without our clothing being spoiled by dampness, and where we may learn a little of hygienic life, so that we may help those who need guidance to improve their own living conditions." "Much to the joy of the workers," says Mrs. William B. Stelle of Tunghsien, North China, "over half of the amount needed for the building has already been raised. The significant fact back of this is that the churches are responding because they appreciate the work of the graduates of the school."

Helpfulness Personified!

They don't call them Girl Scouts out in Inanda, South Africa, but Wayfarers. They are doing the same splendid work for African girls. The movement is growing by leaps and bounds, says Miss Anne Brookings who is enthusiastic over her share in the work. A Wayfarer "helps others" and one head teacher in a school where the Wayfarers were organized reported that the members were so eager to fulfill the requirements of helpfulness that they asked permission to do the other children's lessons!

100 Per Cent Christian

Every girl in Inanda Seminary, Inanda, South Africa, is a professing Christian, says Miss Margaret E. Walbridge, principal. There are over 100 students active in Sunday school and evangelistic work, and through them the school teaches 18 rural communities and over 1600 children.

Learning To Be Good Sports

The play hour is no small item in the life of the mission schools, especially the Girls' High School at Ahmednagar, India. For generations Indian girls and women have been sheltered and restricted to a point sometimes injurious to the health. One fair student at the School writes of the joy which the girls derive from basketball, volley ball, baseball, and other games. "These games help us to build character as well as health," says the student, Sumati Khandagle by name. "By obeying the rules of the games we learn to be obedient. We also learn self-control. Our games teacher teaches us to be good sports. She told us once that a good sport is one who does not crow when he wins and does not whine when he loses."

Television Section

Station ABCFM

Sons

Will Pearl Buck write a third book in the saga of the Wang family? And if she does, will the son of Wang the Tiger show what Christianity has done and can do for China?

The Christian Wang Dynasty

Here we tell the story of a real—not a fictitious, as in Mrs. Buck's books—Wang family. (Right) Wang Jung and his wife, founders of the dynasty. They escaped death during the Boxer trouble. Mr. Wang, now retired, served for many years as a pastor and evangelist under the China Inland Mission.

The Founders

The Second Generation

(Left) Mr. and Mrs. Wang and their children. Back row left: Rev. H. J. Wang, pastor of a church in Taiku and now studying at Oberlin Graduate School of Theology. Back row right: This son is a college graduate and a teacher of mathematics. One daughter is the wife of an evangelist in the Taiku field. Another is the wife of a former principal of the Oberlin-Shansi Memorial Academy. The third is the wife of the head nurse in the Men's Department of the Taiku Hospital.

Here at the right we have the grandparents, the sons, the daughters, the sons-in-law, the daughters-in-law and the grandchildren. On the extreme left is the head nurse at the Taiku Hospital and on the extreme right the evangelist in the Taiku field.

The Entire Wang Dynasty—to Date

Television Section

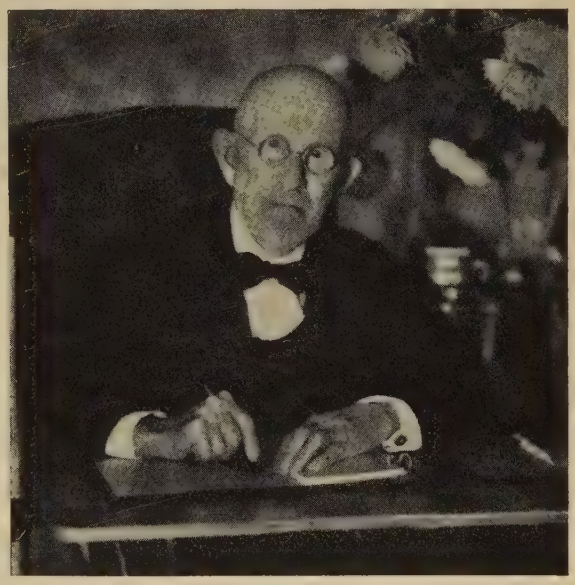
A Bit Dusty—But

highly significant. Jumping TOGETHER, not ahead of the other fellow, won this contest in a unique track meet stage at the Ming I Middle School, Fenchow, China, when coöperation not competition was emphasized. Everyone took part, says Rev. Paul R. Reynolds. Everyone got a prize; every prize was useful. Honors went to groups. Roars of applause greeted the cook and the errand boy; enthusiasm knew no bounds when a little "Freshie" came in "hours" late but determined to finish so that his group would not be penalized.

Station ABCFM

God . . . In This Place

The small lad on the left plying the trowel so industriously is the seventh member of the same family to be graduated from Glory Kindergarten, Yokohama, Japan. The cornerstone of the new building was laid with many dignitaries of church and state and school present. At the end of the formal ceremonies the children stood in a ring about the stone and prayed a prayer taught them by Kodama San, followed by a chant translated by Miss Annie L. Howe: "God is in this place—let us fall upon our knees and be quiet," recited the soft little voices.



One Hundred and Two Young

Far from his birthplace in the rugged Green Mountain State of Vermont where he began life in 1830, Mr. Charles E. Harwood of Upland, California, for 39 years president of the Upland Lemon Growers Association, still "lives vitally in the present instead of the past," according to the testimony of his friends. Mr. Harwood gave two buildings of the Catherine S. Harwood Bible Training School, Fenchow, China, as well as an endowment, in memory of his wife, and also the Harwood Memorial Hospital for Men in Fenchow.

An Open Letter on the Single Periodical Plan

Dear Friends of the HERALD:

As you know, there is a sub-committee of the Commission on Missions at work upon the problem of magazine mergers. Different propositions are to be considered before a report is made to the General Council in May at Cleveland. One of these plans favors the scrapping of the present *Congregationalist*, the *American Missionary* issue of the same, and *The Missionary Herald*—with the idea of producing instead a "brand new deal all around," a commanding periodical covering the interests of the churches, the Home Board, the American Board, and perhaps other concerns as well.

As I find myself pressed for a personal opinion on this particular plan, I am venturing to take this mode of expression, believing that in doing so I shall not be understood as speaking for the American Board or seeming in any way to anticipate Board action, but as writing wholly on my own initiative and responsibility.

The plan for a new, all-inclusive, commanding periodical will appeal to many. I myself had a dream of this sort years ago, BUT—the thing won't work. At least, not now. My convictions on this are rather positive, I fear.

In the first place, this is the worst possible time for launching a new *religious* periodical—or, for that matter, any kind of paper dependent upon subscriptions. It is always difficult in normal times to start any new magazine. It would be folly to attempt the thing right now, especially with a *religious* paper. People don't have the money to subscribe, no; but more, they haven't the will to buy church publications.

Secondly, the circulation problem of such a periodical would be so much of a gamble that it could not be depended upon to make good the loss in values sustained by the Boards in surrendering their own trade journals.

Those who prophesy forty thousand paid subscribers would be dreamers even under normal conditions—and these times are anything but normal. The history of religious periodical mergers teaches us that within a few years at the most the paid subscription list of the combined periodical dwindles down to that of one of the magazines before the merger. This has been true of *The Congregationalist* in taking over *The Advance* and *The Herald of Gospel Liberty*. It was true of *The Missionary Herald* when it absorbed *Life and Light* and *Mission Studies*.

There is no magic in mergers. The proposed periodical would do well if after three years it had any circulation above that of the present *Congregationalist* or *Missionary Herald* in normal times.

Furthermore, how could the rank and file be reached—and that they would have to be won and held none can deny. Ministers and state officials would not be numerous enough to make the venture financially successful. As a matter of fact, most of these leaders would have to be carried on the free list as now. The real problem would lie in interesting the man and woman in the pew, and would he or she be won over by a paid selling agent any better then than now? To be successful the circulation drive would have to be pushed by enthusiastic ministers and lay volunteers. This might work for the first three years when the thing was new, but how long would it be before the ministers would find themselves too busy to keep up steady pressure upon the volunteer agents? Selling papers could not be expected of them, burdened as they are with a thousand and one parochial duties.

The circulation problem must be proved more substantial than a mere experiment before the Boards could be criticized for questioning the wisdom of giving up their own magazines.

In the third place, the denomination would not stand for the size of deficit necessary for a "commanding periodical." Deficits are necessary in religious publications. Only the uninitiated and inexperienced could think otherwise. THE MISSIONARY HERALD account has a deficit. Last year it was $9,624.24. Excluding the free list, the net deficit was $4,850.52. For the present year the figures are several hundred lower.

But an all-inclusive periodical to be "commanding" would have to be run on a much grander scale than is the present MISSIONARY HERALD. To be sure, its deficit ought to be considerably lower than that of *The Congregationalist* and *American Missionary* and *Missionary Herald* combined, but even then it would have to be so large that eventually the denomination would demand that it be reduced—and that would be the beginning of the end.

Perhaps this would be doubly true if the proposed periodical's deficit were carried by the apportionment benevolence receipts, as is contemplated by some.

The cost of the proposed periodical can, of course, only be a guess. Up to the present (February 16) no one has supplied an estimate. Presumably, allowance would have to be made for the following if the venture were to have any chance of succeeding in catching the imagination and holding the support of the denomination:

(1) a substantial increase in the salary item, due to a large and commanding staff of editors; (2) a substantial increase over the present *Congregationalist* in expenses for business management; (3) a large initial fund for launching subscription drives and a substantial fund for sustaining the same in after years; (4) a subscription price far below that of the present combination offer for *The Congregationalist* and *Missionary Herald*, and this would make necessary an increase in the subsidies supplied by the Boards; (5) the carrying of a large and costly free list privilege such as is now extended by the missionary magazines to thousands of pastors, state officials, missionaries and others; (6) the assumption of at least some of the financial obligations of the present *Congregationalist* (though perhaps I am wrong in this); (7) the payment of honoraria that appeal to the best writers; (8) first-class illustrations, and plenty of them; (9) some high grade, quality printing not inferior to that of the present MISSIONARY HERALD.

And so I might go on, but possibly enough has been said to raise the question at least of the impracticability of attempting at present to launch the proposed periodical.

It is not within my province to suggest any alternate plan. The American Board thus far has officially favored only a separate missionary magazine conducted jointly with the Home Boards. Personally I would like to see this plan given a thorough trial before any other combination is attempted.

Sincerely yours,

Frank F. Peel

A Presbyterian Writes Us

"What you say of possible changes in the status of the MISSIONARY HERALD is very disturbing! How can any such merger as you suggest be thought of—when the MISSIONARY HERALD is the oldest, the most trusted, the most large-minded, the most appealing for family reading, the most representative of the missionaries on the field, and, I verily believe, the *best-loved* missionary magazine going?

"We are Presbyterians born and bred; and we have had sons and daughters and nephews in the service of our own Board, and are loyal to it. But we still maintain that the MISSIONARY HERALD belongs to the *whole* missionary movement in a special way; and we surely hope it won't be narrowed down to the limits of a denominational paper in our day—or in our children's day either!"

The Church and National Life: The Newer Patriotism*

PREPARED BY MRS. ALBERTIS MONTGOMERY

Worship

Call to worship: Ps. 33: 1–4, 11, 12.

Hymns: O Beautiful for Spacious Skies.
God Save America.

Prayer: For candor and courage in facing the problems under discussion.

Announcement of theme:

It is no new thing for the Church to be concerned with national life and patriotism. The early Hebrews regarded Jahweh as their own tribal god, and identified religion with patriotism. Our scripture readings show their changing ideals of patriotism:

1. Narrow attitudes portraying a vengeful God: Deut. 23: 3–6.

2. A "live and let live" attitude, revealed in the rebuke of the book of Ruth (a Moabitess who became the progenitor of great King David and the Messiah) Ruth 1: 1, 4, 6; 4: 13, 17; and in the story of Jonah, whom God rebuked for his narrowness: Jonah 3: 4, 5, 10; 4: 1, 4–11.

3. The "live and help live" attitude, revealed in the ideals of Jesus: Matt. 5: 38–48; Luke 10: 25–37.

Poems: Such as "Patriotism" by Susan Coolidge; and "Live and Help Live," by Edwin Markham.

Discussion

1. This program is to be a discussion, the entire group participating, with brief reports interspersed to to help clarify the points under discussion. In preparation the leader should familiarize himself with books and articles listed below, and should assign topics from them. Parenthetical references by letter are to these items:

a. *The Young Revolutionist*, by Pearl Buck. Paper, 75 cents.

b. *The Prophets and the Problems of Life*, by S. A. Weston. Paper, 35 cents.

c. *Was Jesus a Patriot?* by Kirby Page. (Pamphlet Dept., 311 Division Ave., Hasbrouck Heights, N. J.) 5 cents.

*The seventh in a series of ten program outlines on "The Church," prepared under the direction of the Committee on Missionary Education. Another outline on the same topic, but by another writer appears in the current issue of *The American Missionary*.

d. *How Test Patriotism?* by George E. Haynes, in the *Congregationalist* and *Herald of Gospel Liberty*, May 12, 1932.

e. *Church and Society* (monthly bulletin of the Department of Social Relations, Congregational Education Society) 50 cents a year.

2. The change in ideals shown in our scripture lesson is paralleled in the life of one young Chinese student, Ko-sen, as depicted in *The Young Revolutionist.*

a. Have a five-minute summary of this story, emphasizing the successive stages, as Ko-sen learned the meaning of patriotism first in terms of hatred for foreigners and the northern army, then in terms of tolerance, and finally in terms of service, as he determined to give his life to the master named Jesus.

3. What is patriotism? Does it involve hatred of other countries? Is there a difference between nationalism and patriotism? (b.—p. 204–206.) Is internationalism inconsistent with patriotism? Are "America for the Americans," and "One hundred per cent American" patriotic slogans? Special report (d).

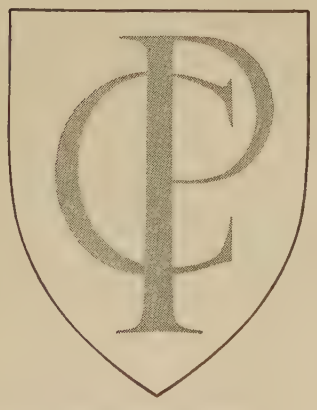
4. Is it possible to be a Christian and a patriot? Was Jesus a Patriot? (c.—p. 1–7.)

5. Is it practical for an individual to take seriously Jesus' teachings concerning turning the other cheek, the second mile, the coat and the cloak? Jesus and Paul thought so; Francis of Assisi and Tolstoi thought so; Gandhi and Kagawa think so. Would it be practical for a nation to take these same teachings as guides to its actions? What possible effects might be the result of such a policy?

6. Can any individual seeking his own selfish ends within a nation be a true patriot? Can any group or party within a nation seeking its own selfish ends, be truly patriotic? Can any nation, seeking its own selfish ends among the nations be considered Christian?

7. One of America's underlying principles is that of separation of Church and State. Should this silence the voice of the Church on the nation's attitudes toward bread, beer, and bonus? on the tariff and international debt question? Can a church be patriotic and criticize its country's attitudes? Can a church be patriotic and *ignore* its country's attitudes on such matters as the Scotsboro case (e), the coal-mine situation (e), the Oriental Exclusion Act (b, page 203), the Macintosh case (b.—page 33), disarmament (e)?

8. A special report (c.—pages 8, 9) may summarize the attitudes of the Church toward the Newer Patriotism. "To follow Jesus obligates one to love his countrymen and to seek after the highest ideals of the nation. But to serve as Jesus did may involve humiliation, suffering, or death. The real question before us, therefore, is this: Do we have the love, the faith, the



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courage, the endurance to accept all that is involved in the patriotism of Jesus?"

Conclusion

Prayer and meditation, directed by the leader, of confession of the sins of our nation, gratitude for the ideals and example of Jesus, and petition for the insight and courage necessary to apply the principles of Jesus to individual and national life.

Hymn: Rise up, O Men of God.

Patriotism

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way.

—Susan Coolidge.

(Little, Brown, and Co., Publishers)

Live and Help Live

"Live and let live!" was the call of the Old,
The call of the world when the world was cold,
The call of men when they pulled apart,
The call of the race with a chill on the heart.
But "Live and help live!" is the cry of the New,
The cry of the world with the Dream shining through,
The cry of the Brother World rising to birth,
The cry of the Christ for a Comrade-like earth.

—Edwin Markham.

(Copyright by author)

Book Chat

A new series of the quarterly *Prayer Cycle* is being edited by Austin Rice, D.D., of Wakefield, Mass., and the first number is now off the press. It covers not only our missionary work at home and abroad but also the interests of our local churches and the background of spiritual experience. Not less than 2400 Congregational church members have expressed their belief in intercessory prayer, particularly in the realm of missionary work, by becoming members of the Prayer Cycle. Will you also enroll, sending your name to the Commission on Missions, 287 Fourth Avenue, New York, with twenty-five cents to help cover the cost?

* * *

Two recent books that have come across the water from England will reward anyone who reads them. The first is *Christianity*, by Edwyn Bevan. It is a small book—one of the Home University series—but it covers in an amazing way the whole course of the development of Christian thought. It is really an essay by a thorough master of style and of his subject. One does not have to be a scholar to appreciate not only the meaning of the great doctrines but the human reason why they were first formed and why they have tended to maintain their central meanings through quite radical changes. The author is a high churchman but he is fair and sympathetic toward all shades of opinion.

The other book is a volume containing a series of radio talks over the B. B. C. by John MacMurray and is entitled *Freedom in the Modern World.* A very

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great simplicity has been achieved but not at the expense of clear and penetrating thinking. This is a discussion of the ethical problem in our present day. The position finally taken is that the only moral life is the free life and the only free person is the "real" person, one who lives outside himself and both in thinking and feeling deals with real things and real people. There is a keen criticism of "social service" as the end of moral living and an affirmation that self-realization is the true goal of human effort. This does not mean that one should be self-centered, but that each person has a value in himself which cannot be completely renounced in any form of social activity.

The most searching and competent analysis of the relation of personal morality to that of the group that I have seen is Reinold Niebuhrs *Moral Man and Immoral Society*. The educators have been saying that what we need to make a moral society is more intelligence, and liberal religionists have been depending upon the spread of Christian idealism for the removal of every social ill from graft in petty politics to war between nations. Now this prophet of social righteousness charges both with a strange unreality; the educator, he says, is a rationalist and the preacher a sentimentalist. And he amply proves his case. The book is like a dash of cold water in the face; it wakes us up to realities. Two natural limitations of the individual prevent men from being as moral in social groups as they are as persons, limitations that are of intelligence and imagination. We can't know enough to discern the real issues where groups or nations are in conflict and we cannot devise action that would express our desire to act justly if we wanted to ever so much. Neither have we enough imagination to make real to ourselves the needs and interests of other groups. The highest goal for group conduct is justice and this is not really attainable because of these limitations. Personal morality calls for love and self transcendence. The central dilemma is that self devotion of the individual to the group fosters and supports egotism and self interest in the group itself. The solution to this dilemma constitutes a searching challenge to the mind and heart of modern Christianity.

To return to the *History of Christian Thought*. Professor A. C. McGiffert has now published two volumes of his work with this title. After one has read Bevan's essay he will be stimulated to go further in a study made newly interesting. Professor McGiffert gives us the opportunity. While he is a leading scholar and authority in that field he has written with simple directness. He makes the reader acquainted not only with the thought but also with the thinkers. All the appa-

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ratus of the scholar, footnotes and the like, are left out. The Christian world is fortunate in that this teacher has had time after his retirement from the lecture room to put into writing the fruits of decades of research and teaching and in that he has made it so readable and interesting. "Of making many books there is no end" but when people write books like the four mentioned here the reading of them is not "a weariness to the flesh" or to the mind either.

H. V. W.

Our Stamp Corner

This month our stamps are from Japan. We show the current issue two-sen and six-sen stamp.

Upon the two-sen stamp is seen Mount Fuji, world-renowned. From ancient times it has been sacred to the Japanese; they call it "Fujisama." The ordinary word for mountain is *yama* and ordinary mountains have that added to their names. But this mountain has *sama* added, which means it is more than a mere mountain; almost a god. It is one of the most beautiful mountains in the world, and on a clear day can be seen by travelers from their ships as they approach Japan. It is said to be 12,365 feet high; easy to remember for there are 12 months in the year and 365 days. It is snow-capped the year round but thousands of pilgrims climb it every summer during July and August. A very few people have climbed it in winter but it is difficult and dangerous. From its summit a lovely view can be seen. There are five lakes all around the foot, the sea in the distance in one direction and the Japan Alps in the other, with villages and patches of paddy fields in every direction.

The six-sen stamp shows the main gate at Nikko, where the famous mausoleums of the first and third Tokugawa Shoguns are located. These elaborately carved and marvelously constructed temples were erected more than three hundred years ago. They are decorated with red, gold, and black lacquer which glistens through great groves of stately cryptomerias, which were the donation of a daimio of that time, too poor to contribute anything but trees. Today, that humble gift is the glory of Nikko.

These stamps and this information come to us through the courtesy of Rev. Floyd L. Roberts, who is working with the Japan Kumiai Church in Nagoya.

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This, That, and the Other

Sonu

Sonu Londhe, a motherless little girl of eight years of age lived in a village seventy-one miles from Sholapur, India. Her brother went to the mission school for boys in Sholapur, and a teacher, Salubai, in the Woronoco school for girls in that city had her home in Sonu's village, and the child admired her very much. Miss Esther B. Fowler, principal of Woronoco, tells her story.

Sonu wasn't happy at home and one day she told her father she was going to Sholapur to school. She walked the eight miles to the railroad station; a woman there who knew her put her on the train, and, tired with her walk, she went to sleep. When she woke she asked a kindly man where Sholapur was and he answered, "We have passed it; it was the last station."

So when the train stopped Sonu got off. It was late and she lay on the platform and went to sleep, quite fearlessly. In the morning she joined a group of people going to Sholapur and walked the nine miles with them, but they left her on the outskirts of the city and she had to find the rest of the way alone. In her wanderings she saw a group of boys playing. She watched them and suddenly was filled with joy for she saw her brother. All was easy then for he took her to Woronoco School. Salubai, her fellow-villager, led her to Headmistress Sulochanabai, who took her into school. There she has been for eight years and will graduate this year. She has done well in her studies and has been helpful in the boarding department and very trustworthy.

A Plantation Worker by Day, Pastor and Teacher at Night

Means School for Girls at Dondi, West Africa, has recently had a visit from Elder Silivondela of the United Brethren Mission (the various missions in Angola coöperate so happily it is like one big united mission), and Miss Lida Russell gives us the thrilling story of his experiences on St. Thomas Island near the Guinea Coast.

He had been sent there with other Africans to work in the immense cocoa plantations owned by the Portuguese. They dug holes for the cocoa trees a meter deep and a meter in circumference. Silivondela began to talk to the other workers about Christ and his power to save. He had one copy of the Book of Mark and this was his Bible to preach from. After a time his life and preaching began to have effect and his converts wanted to be able to read the Bible and have copies of their own.

So after his long hours of work by day he would teach night school, and then up to midnight copy by hand the Book of Mark for the converts. He had one pencil. He spent one of the three *opalata* (an *opalata* was worth two cents) each worker was paid per month for paper, one for kerosene, and "with the third I bought soap to keep clean with." When the kerosene gave out he told the people he would have to stop for that month. But they said they would buy the oil, and so it went on.

The tone of the whole plantation changed. The people who used to be continually fighting with each other became peaceful and joyous in this new life, and the hard work under the burning tropical sun could not take away their joy. The overseer, noting the vast improvement, became Silivondela's firm friend and supporter. People from other plantations began to ask to be sent where he was and later it came about that other overseers sent natives to learn from him, to go back and establish schools, until fifty schools were started in the various plantations.

The converts had real trouble when they went to the infirmary. The interne forbade them to read their Bibles and when they read them anyway took them and threw them out of the window into a deep gorge. One of the sick men got strength enough to go down into the gorge and reclaim them and the patients hid them under the bedclothes. But the interne found them again and threw them in the fire.

Later the interne went insane and after that no white man dared to put the Bibles in the fire!

When Silivondela's term of contract labor was up he wished to go home to his people. But the white men wished him to carry on his work of teaching. They told him to dig ten holes a day instead of six to show his zeal. Somehow he was given strength to do it and his converts helped him when their work was done. Finally he agreed of his own will to stay because the people had told him they were not able to get along without him.

At the end of nine years he was allowed to go home. The plantation people want him to make them a

visit, however, and he wants to do so. The Means School girls gave their Christmas offering to buy hymnbooks for those plantation workers.

It should be added that conditions on that island have materially improved because the Cadbury Chocolate Company of England, having got wind of the way in which their raw material was being produced, sent a commission to investigate and refused to buy another pound of cocoa unless reforms were made.

American College, Madura, Chapel

has been completed and was dedicated some months ago, and an account of the occasion was written by Mrs. James M. Hess for the *Madras Mail*. The College has had no chapel, the assembly hall in College Hall being used for religious services as well as for other gatherings.

About thirty states in the Union have had some part in the construction of the Chapel, $10,000 having been raised since 1925; the largest gift, 15,000 *rupees*, came from the Glen Ridge, New Jersey, Congregational Church, as a memorial to Dr. Frank Van Allen. The remainder of the sum necessary was given by the trustees of special endowment funds of the College from the income of these funds.

The corner stone was laid July 30, 1931, by Mr. Peter Isaac, the dedication took place a little more than thirteen months later and was attended by notable figures of the educational world of India. The chapel occupies a central position among the college buildings, is distinctive in design, a tall cross crowns its dome.

A Satisfying Job

"I doubt if anyone ever had a more satisfying job than I have," writes Miss Alzina Munger of Taiku, North China. "Everyone seems so willing and even eager to coöperate in the various enterprises we are undertaking. The Oberlin representatives are such capable and enthusiastic young things, always ready to try any method or to experiment on their own, seemingly undaunted by the myriad adjustments they have to make. And no executive officers could be more considerate, sympathetic, understanding, or encouraging than the group here."

Yenching Is Helping China

The great majority of the 200 and more of Yenching University's 1932 graduates, among whom were 29 with Masters' degrees, have found suitable positions where they could use their special training and make a contribution to society, write Professor and Mrs. Stanley D. Wilson. He is Dean of the College of Natural Sciences. "This was especially true of the graduates of the College of Natural Sciences. A number went into industries; various government bureaus and laboratories took several; and the majority of the remainder accepted positions as teachers. We are much encouraged that many of the other colleges and universities in China are offering teaching positions to those who have taken our Master's degree."

One graduate student is making a study of the native method of manufacturing iron, with the expectation that such processes can be improved. Other students are making studies of the properties of clays and other materials entering into the ceramic industries; there is a striving for new and better methods; the local manufacturer needs aid.

Other students are studying factors in Chinese diets and are obtaining some interesting results. In certain regions near Peiping the greater part of the population have goiter and the college laboratory has proved that their food and water have a low iodine content. Dr. Wilson is himself much interested in the basal metabolism of the Chinese.

Most of the funds upon which this College was depending for support became unavailable after July 1, 1932, and the strong faculty which had been slowly gathered would have had to be disbanded had not trustees and friends secured between May 1 and July 1 pledges for a quarter million which made available a total of half a million new funds for endowment.

Would Not Cut His Church Pledge

A church member in a mid-western town who has had his salary cut $400 has continued his support of the church and of missions as usual, though local churches cut their budgets and cramped their preachers. "Strange, how disciples of the Christ begin to 'save' by reducing their church support," he wrote a missionary in Africa.

The Kindergarten Training School, Sholapur

has been enjoying for nearly a year the three new buildings given by Miss Ferry in memory of Mary Harding, founder of the school, and of Miss Salisbury. Moving pictures were taken of the opening last April and are among those being shown by Rev. Edward Nolting in this country. Mary L. Wheeler Edwards, who had been the one to plan and start the erection of these buildings when she was principal of the school came from Poona to open them and told the guests of the friendship between Miss Harding, whom many of them had known and loved, and Miss Ferry the donor. Miss Clara Labaree, present principal, writes us of the event.

Co-education and the Tutorial System at Fukien

Women students were admitted to Fukien Christian University for the first time at the beginning of the present school year—nineteen of them—the first three stories of the women's dormitory being finished in time for use in September. Miss Marie Yu, graduate of Ginling College, post-graduate student at Hartford and Yale, and for several years teacher and principal in China, has been secured as dean of women.

A new tutorial system has also been evolved this year after two or three years of study of the subject. Each student is personally taken care of by some members of the staff, each department taking care of all its major students. The faculty member helps the student in his studies and does what he can to guide him in personal problems.

The faculty has been putting its chief emphasis on character building. In a three-day conference at the beginning of the term each teacher presented his view on, and program for, character education within his own field of work. The various agencies that can be made to contribute more effectively toward character building were examined and much improvement was made with regard to student welfare.

The Church Center, Tientsin

which was opened up a year ago is growing tremendously in usefulness. A new building for women's work and a clinic, with resident nurse and visiting doctors, was dedicated in November and meets a great need in the community, besides serving the more than six hundred students in the two schools. Thus write Mr. and Mrs. Arthur G. Robinson. The Sunday school fills the rooms with nearly one hundred bright-face children, and the church service is helpful and fine.

Gates Memorial House, Sholapur

has Hindu and Mohammedan volunteer workers, as well as Christian. A Brahmin nurse helps Mrs. Long conduct a welfare course for women two afternoons a week, arranging for doctors to give illustrated lectures on infant care, etc. She received the Kaiser-i-Hind Medal last year for her splendid social uplift work in Sholapur. A Hindu man teaches a beginning English class four nights a week. A Christian girl who sews beautifully assists Mrs. Long with a sewing class. Rev. and Mrs. Richard Rose have given a victrola, and Miss Emerick an organ.

She Remembered That Cup of Tea

"We never can know how far-reaching the influence of our daily lives may be," writes Miss Elizabeth Webb from Beirut, Syria. "This was illustrated by an experience of ours last summer. An old Moslem neighbor in Guezna told one of our number that she could never forget Mrs. Chambers. She said when she was sick Mrs. Chambers sent her a cup of tea every afternoon. It was such a small thing and happened twenty years ago, yet for all that time it had remained in her mind. We can only pray that the unselfish lives of those who are engaged in institutional work in Turkey may be blessed and used in the same way."

They *Did* So Want a Sunday School

Three students in the Union Kindergarten Training School of Peiping went with Miss Bertha Allen to a village where a Sunday school had been started eight years ago, but which had had no teacher for some months.

"We found fifty-eight tots seated in a stone courtyard on benches of all sizes brought from neighboring houses. The welcome they gave us was real, even if it was mixed up with pigs and chickens! They lustily sang all the songs they could remember, and smiled with happiness at having 'worship' come again after all those months."

Eager to Spend Hard-Earned Money for Bibles

Five elders were sent out in different directions by the Bailundo, West Africa, church, taking with them books for sale. They visited some fifty villages each and sold all their stock the first days out. The various portions of the Bible were most eagerly called for, and the Bailundo stock of New Testaments was exhausted.

One established Bible classes in every place visited, instructing resident Christians so that they might continue to teach them.

A Christian Chief of Police

"If I could choose my own policemen I could clean up this municipality and keep it clean," said Damiano Villaba, who is a living example of what Christ can make of one who formerly had little love for Him, as Rev. Frank J. Woodward writes us. He had become Chief by political appointment, and the opposing party thinking to remove so strong a man from office filed charges against him. He was suspended and went to Silliman Institute to complete his high-school course. There he yielded to the claims of Christ. After several months he was reinstated and went back to his duties in Butuan a changed man, no longer a free-living soldier but a loyal follower of his Lord. He has had more to do than anyone else with the remarkable growth of the church there, though two other men have also built well: the pastor of a near-by congregation who periodically visited the town and held services; and a layman who is an ideal steward of the finances of the congregation, combining deep spiritual earnestness with tact, and loved by all.

The Mission of Country Fairs

In the Tientsin, China, area they reach at least 40,000 people each autumn "with messages that have a direct bearing on the rural reconstruction so desperately needed all through the countryside," wrote Rev. Earle Ballou. "Here are twenty counties for which we are solely responsible, but only thirteen of which we have been able to reach at all. How much of a Christian impression can be made by 72 little churches with 11 Christian day schools, more than half of them without any financial assistance from America? Not very much to be sure, but it was a heartening experience to see what was being done, and the way in which people are responding."

A Visit to Bogoboland

was made late last fall by Rev. and Mrs. Walter C. Tong and four-months'-old Eloise. The mission churches and schools were having their first garden day. The main purpose was to show the results of several experiments in new crops and to encourage a more diversified agriculture (Mr. Tong has a degree from Connecticut Agricultural College). "It is something comparatively new for wild people to take out a homestead with a view to locating permanently. The more primitive of them cut and burn over an area, plant it for several years and then move on.

"There were booths decorated by the schools and churches of the neighboring *barrios*. Two prizes were given to the best booths. In the afternoon they had a Bogobo dance, competing for prizes. The dance is the Bogobo way of making love. The hero courts the heroine with music on the *agongs* and steps of the dance.

"In the evening they had a declamation contest by five members of the school in Melilla, and songs, duets and dances. The declamations were fine. A little bit of a girl in sixth grade won the first prize giving "Guilty or Not Guilty." What she

A Booth at Melilla

was saying was so real to her that tears trickled down her face as she was pleading with the judge who was trying her for stealing three loaves of bread to feed her fatherless and motherless brothers and sisters.

"The next morning we left for Davao. This time I carried Eloise in a sling over my shoulder. She slept all the way to Santa Cruz. We brought along a truck load of Bogobos in costume to put on a program for the Christian Filipinos in church on Sunday. The church was packed. That evening the church members gave a party for their Bogobo visitors. They sang, played games and wound up with ice cream and cake. Needless to say, 'a good time was had by all.' "

The Little Old Woman of Calibonan Village

in the Philippines, for ten years faithful in her attendance at the Sunday services, came alone out of all her village, though she had a long walk in the hot sun to get to the church. "But now her faithful witness has borne fruit," writes Rev. Frank J. Woodward. "Recently from her village twenty-four adults were received into membership of the Central Church upon confession of their faith in Christ. Still another group is in the class for catechumens, also preparing for church membership.

The Memorial Service in Pangchuang

for Dr. Arthur H. Smith was held on October 16, 1932, but an account of it with date of service reached us late in January from Mark H. Wheeler.

"Pangchuang is a place of memories rather than of present realities. The great church building constructed in 1886 is the only one of the original buildings left except some smaller structures which are now used for a primary school and quarters for the few local workers. The foreign residences were torn down nearly twenty years ago and moved to Tehchow. Two great poplars mark the place where the children, Lucius Porter, Willis Peck, now Consul at Nanking, and the others used to play. Lucius traced the initials of all the boys still showing on the rough bark of the trees, carved by the boys in 1895.

"Here Dr. Smith wrote his *Chinese Characteristics*, *Chinese Proverbs*, and *Chinese Village Life*. It was from here that he and Dr. Porter warned the American Minister at Peking of the approaching menace of the Boxers, a local Shantung secret society that began to manifest anti-foreign feeling more than a year before they had spread throughout North China. This one mission station was spared by the Boxers because, so it is said, the missionaries had been so kind and helpful to all the surrounding villages.

"The memorial service began at twelve and lasted three hours. Dr. Porter and others reviewed the events of those fruitful years; old men still living told of the influence of the beloved missionary on their lives. The closing address was made by our principal, Mr. Wang; he related events of his early boyhood in the little school set up there by Dr. Porter, and which is now the school at Tehchow. Many boys and girls have come out of Pangchuang into useful and fruitful work."

Rev. Henry Poor Perkins

Mr. Perkins' first Chinese teacher, who knew not a word of English, was careful to take a seat near the door, so that if attacked he would have a better chance to escape. When one day Mr. Perkins took from his pocket his jackknife and opened it the teacher thought his last hour had come. This he confessed long afterward.

"Why did you fear?"

"Why, you know all those stories about foreigners cutting out Chinese eyes for medicine which started the massacre of 1870—we all believed them then."

That was in 1882 when the new missionary had come to Tientsin, China. About a score of years later he tried to save from execution the leader of the Boxers, telling the district magistrate that he would be answerable for the prisoner's good behavior if the latter were turned over to his care. Thereupon, from a wide circuit came to him those who had given some sort of assistance to the Boxers and therefore were in trouble. Though he sometimes sent a Chinese pastor to investigate these cases, he often went himself, and in this way visited many towns and villages where no Protestant missionary had ever been; in some of these the interest in the doctrine of the foreigner who had helped them developed into a local church.

An outstanding trait of Henry Perkins was his eagerness to help the Chinese, not only in their spiritual and moral life, but in their physical, economic, and political life: he considered the *whole* man. He introduced new vegetables and plants, with stereopticon views showed them the truth of the scientific facts he taught them, and thus by illustration aided in tearing down that wall of ignorance and pride that obstructed progress.

He probably had some share in hastening the coming of representative government in China. He pointed out to the Governor of Chihli that one of the chief sources of strength common to all the greater governments lay in their elected Parliaments working with the Government for the general welfare. He made copies of the political part of this letter and for these there was a demand among the literati, who brought pressure to bear on the Governor so that he had to take the matter to Peking. Not long afterwards Governor Yuan put out a proclamation in which it was easy to see traces of a new idea about the future government of China.

The pressure of the provinces on the throne for representative government strengthened until an Imperial Commission was sent in 1905 to America and Europe to study the actual workings of their governments. Mr. Perkins had before this translated the Constitution of the United States into Chinese. It was printed, he did not know by whom, and distributed, he never knew how widely. An Imperial Edict approved the recommendations of the Commission. The first municipal council (Chinese) was elected in Tientsin in 1907; provincial assemblies met for the first time in 1909; the first national parliament met in 1910; China was declared a republic January 1, 1912.

To Mr. Perkins was mainly due the uniting of the educational work of the Congregational missions of England and America in North China. A remark of his to friends in the London Mission was taken seriously; he was invited to elaborate the idea before their mission meeting; Rev. W. H. Reese was appointed to work with him on the matter; other influential members were enlisted, and before long the Union was standing on its own feet, and in due time extended its influence to the other missions of North China.

Henry Perkins was a thinker, a man who was not content with accepting the dictum of others. He was always trying to see things from a new angle, according to his former associate Rev. Franklin Chapin; was forever seeking new truth, not because he did not believe in the old, but because he was ever looking for better ways and means, for new light, for newer interpretation of the scriptures, for whatever light modern science might shed upon the past and the future. This attitude and his concern with the political life of the Chinese made him something of a problem to his mission.

Son of a Congregational minister in Ware, Massachusetts, Henry—a direct descendant of Miles Standish, by the way—was born in that town in 1856 and there spent his early youth. Mark Hopkins was president of Williams College when Henry was a student: those four years ever after abided in reverent and loving memory. Instead of a third year in Hartford Seminary a year in the Medical School of the University of New York was chosen, with prevision of a call to the foreign field. Later, in Pang Chuang, he studied and worked with the two doctors there.

The young man went to China unmarried, but changed this status three years later after he had met Estella Lille Akers, M.D. of the Methodist Women's Hospital in Tientsin.

"I do not ask anyone to explain to me the meaning of the four Chinese characters whose translation is 'A mate made by Heaven,' " he once said in an address before a club.

In 1888 they helped Rev. and Mrs. Franklin Chapin open the new station of Lintsing. They also worked in Paotingfu. In 1910 they came to America for their third furlough and did not return to China. In 1916 they settled in Claremont, California. One son died soon after; two sons and two daughters are still living.

On January 3, 1933, the lovable old gentleman of seventy-seven years of age followed his beloved wife who, after 18 years of suffering from limbs crippled by a terrible railway accident in 1907, had gone before to their eternal home. An original thinker, an efficient missionary, a delightful companion with his keen mind, buoyant spirits, interest in and love for people, Henry Poor Perkins has left an ineffaceable impress in the hearts of friends and associates and on the life of China.

Pastor Jurjus of Mardin, Turkey

Pastor Jurjus Hudaya of Mardin died December 4, 1932, at the age of ninety-two. A stone cutter in his youth, he became interested in evangelical truth, and was a pupil of Rev. W. F. Williams. Mr. Williams took him to Harpoot when the theological course was opened there, and gave him on his graduation, as a mark of esteem, his own watch; this still keeps good time and the pastor showed it with pride to the attendants in the military hospital where he had gone for the operation from which he was too weak to recover.

He was sent to Mardin as an evangelist in 1865, was ordained when the church was organized in 1867, and has ever since been its active, capable and

faithful leader, writes Rev. Alford Carleton. He never missed a Sunday in the pulpit for sixty-five years, and at ninety walked the steep, stony streets of Mardin with the vigor of a man of fifty or sixty, visiting his most distant, most inaccessible parishioners.

"His sermons were clear and forceful to the last, and always filled with the beauty of a spirit-inspired life. New ideas were unfailingly given careful consideration, however different they might be from the old, and many principles only now attracting attention in the study of mission churches were quietly applied by him years ago. The Mardin Church has been self-governing since its organization, and financially independent since 1887. It was he who ordained the pastors for all the evangelical churches organized in the region, and by correspondence and visits he has aided each one through the years. His four sons and two daughters and practically all of his grandchildren have been active Christian workers.

"The burial service, in charge of Pastor Amseh of Midyat, was a beautiful and reverent service of remembrance for a life of rare simplicity and power."

Personalia

Miss Esther B. Fowler, principal of the Woronoco School in Sholapur, India, is shown in her birthday *sari* and birthday garland after nearly 40 years of service in Sholapur. A Westfield, Massachusetts, girl, she went out to India in 1893, took charge of the school founded by Rev. Lorin S. Gates, and built it up from a primary school of 14 to 16 girls in a small house to a vernacular and Anglo-vernacular school of 165 girls in two good-sized buildings. Sulochanabai has been her faithful and efficient co-worker almost from the first. Mrs. Lorin S. Gates is still living and in India and her eightieth birthday was celebrated last year with a dinner given by Sulochanabai.

The Service in Taiku for Dr. Willoughby A. Hemingway was arranged for entirely by Chinese leaders in hospital, school and church, and they carried out the whole thing with remarkable order and impressiveness. Everyone was eager to coöperate and help. A committee of leading Chinese of the city will promote the establishment of a memorial endowment.

Principal Hsieh Yu Kuan of Bridgman Academy, Peiping, was professor there for over a decade after teaching in the Government College, Paotingfu, and the Board's men's college at Tunghsien. From student days a man of brains, discerning judgment, modesty and Christian zeal, he was the natural choice for principal. The grade of the Academy has been steadily lifted, and the character of the school maintained and strengthened. His influence on his pupils is lasting.

He never seems too busy to show an interest in the lives and problems of his students; he feels a great responsibility for their lives, and their parents have the utmost confidence in him.

Principal Ju Sung Li of Yu Ying Academy, Peiping, knows his big family of boys, over a thousand, individually and each knows him and is attached to him. Students from many of the most famous families in China chum with poor boys, sons of the farm, and Christian boys. But whatever social distinctions they bring with them are fused into a common loyalty under the warmth of Mr. Li's Christian manhood. When a student himself he made the all-China records in the low hurdles, standing broad jump, and 220-yard and 440-yard dashes, and the records stood for several years after his graduation. In the contests with other schools in which Yu Ying has usually been triumphant Mr. Li inspires enthusiasm and a sense of sportsmanship. His scholarship ranks with his athletics, and as a leader in education for North China and chairman of the Council for Congregational work in three provinces, he keeps ahead.

Rev. James Dexter Taylor of Durban, Natal, South Africa, in his spare time supplies one newspaper for African readers, a weekly two-column résumé of the important world news of the week, admitting no murders, divorces or other scandals to his columns; to another Africa newspaper he supplies a résumé of the religious and social-service news of the week in South Africa and a weekly sermon, all done anonymously; as President of the Witwatersrand Church Council for a year he had a large share in an important step, the

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bringing of the Anglican Church into the Council; and as Chairman of the Social Reform Committee he initiated a movement which resulted in the Mayor's Relief Fund which collected and expended about $115,000 for unemployment relief.

Mrs. William Osborn Ballantine's seventy-seventh birthday was celebrated January 22 in Pasadena, California, by sixty friends who gathered to honor her. Among them were Anna Millard of India, Estella Coe of Japan, Mrs. Cowles of Africa and Mrs. Marden of Turkey, each of whom spoke briefly of the mission work in her field. Mrs. Clinton E. Jackson, in an Indian costume, officiated, and Rev. Harold Janes of the First Congregational Church, spoke of Mrs. Ballantine's thirty-eight years of mission work in India. She has lived in Pasadena the past ten years; Dr. Ballantine died in 1929.

Mrs. Marion Murchie Webster's birthday was elaborately celebrated in November in Dondi, West Africa, since she will probably come home to retire this year. Various elders from the different mission stations paid tribute to her, she was presented with two huge armfuls of flowers, the Means School girls did marches and drills, the boys from Currie Institute sang, and there were speeches by missionaries—nine of the older missionaries had been invited over the weekend. Mrs. Webster joined the mission with her husband, Dr. Ardell Webster in 1887. Two years later Dr. Webster died. Mrs. Webster has been on the staff of Means School for Girls, Dondi, for many years.

Rev. Floyd L. Roberts of Nagoya, Japan, besides continuing his English worship services for students every Sunday, his Bible class, the monthly concert in his home, his monthly Japanese sermon in one of the churches, his conducting of the Nagoya Choral Society, and his teaching in two schools, has opened new work in a district of ten thousand population where no Christian work of any kind had been done. A Sunday school was started, now regularly attended by a hundred children, and a Wednesday night service for adults.

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THE HERALD grieves to say that it made a false statement in the November HERALD in connection with a picture of REV. WILLIAM C. BELL of Lobito, West Africa. Behind Mr. Bell, we understood, was the missionary hostel of Lobito; in fact, we were so informed by those who gave us the picture originally.

But Mr. Bell says that we gave him a "black eye" by intimating that the palatial building behind him was the Lobito hostel. He claims that he never would have dreamed of building such a pretentious structure. His house is "simple in design, with ample verandas designed for comfort, with no frills, and where economy dictated every step of the plan."

So we are glad to make this correction in behalf of one who takes great care in expenditures.

REV. C. BURNELL OLDS of the Japan Mission reports the death on New Year's Day of his mother, Diantha Curtis Olds, at the home of her daughter, Mrs. R. W. Ellis, in Albuquerque, New Mexico. She would have completed her ninety-third year on February second had she lived.

The Chronicle

FURLOUGH AUTHORIZED

January 17. Miss Hazel K. Hotson of the Near East Mission, beginning in the summer of 1933 instead of in 1934.

SAILED FOR THE FIELD

December 31. From New York, Rev. John S. Marsh and family, returning to the East Africa Mission.

January 4. From Vancouver, Rev. Frank Rawlinson, D.D., returning to the North China Mission.

ARRIVALS ON THE FIELD

November 25. At Aruppukottai, South India, Miss Bertha K. Smith, returning to the Madura Mission.

December 18. At Foochow, China, Rev. and Mrs. Edward H. Smith, returning to the Mission.

December 19. At Vaddukoddai, Ceylon, Rev. and Mrs. John Bicknell, returning to Jaffna College; Mr. H. Porter French, joining college staff.

ARRIVALS FROM THE FIELD

December 00. Mr. Jesse McL. Trotter of Doshisha University, Kyoto, Japan.

January 23. In San Francisco, Dr. Edward L. Bliss of Shaowu, China.

BIRTHS

January 4. At Cagayan, a son, Nyach Walter, to Dr. and Mrs. M. H. W. White of the Philippine Mission.

January 5. At Satara, India, a son, Lester Alvah, Jr., to Mr. and Mrs. Lester A. Hill of the Marathi Mission.

DEATH

February 4. At Claremont, California, Rev. Cyrus A. Clark, missionary in Japan 1887–1923.

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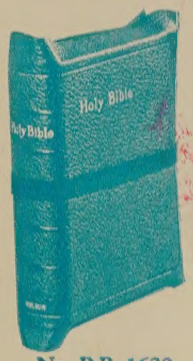

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